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gain the confidence of working people and to break down artificial class barriers in the church are hindered by the arrogance of certain conspicuous, if not representative, members.

Movements toward union of churches are not on doctrinal ground, but are inspired by the aims of practical religious activity. The freedom of the church in America is entirely advantageous to religion.

Such are some of the generalizations added to the record of scattered but significant observations. Those who desire to understand the nature and power of religion in our social life will find here material for reflection, and the story is told in a very attractive form.

CHARLES RICHMOND HENDERSON.

Rich and Poor in the New Testament: A Study of the Primitive-Christian Doctrine of Earthly Possessions. By ORELLO CONE. New York: The Macmillan Co., 1902. Pp. 245. \$1.50.

THE author seeks to place before us the historical situation and view-point of Jesus and the New Testament writers, to interpret the text historically and grammatically and find what there may be in the spirit of the teachings that is applicable to modern social conditions. Nothing can here be said of his methods of dealing with the record. The results reached are summarized in the closing paragraph: "We must leave it to the students of social science to point out in detail the means of solving the intricate problems that wealth and poverty force upon their attention. Our task has been accomplished if we have succeeded in showing how in a general way the ethical ideals presented in the New Testament may furnish guidance and inspiration in this great task." In the New Testament, then, is no social philosophy nor the outlines of a social system; it belongs to the literature of power, not to the library of science. Those who hope to find in the religious teachings of primitive Christianity an easy substitute for hard thinking have perverted a book of inspiration and hindered true progress in science.

C. R. HENDERSON.

Die Ideale der Humanität. Von PROFESSOR TH. G. MASARYK. Wien: Carl Konigen, 1902. Pp. 48.

THESE essays are based upon popular university extension lectures delivered in Prague, and sketch not only great tendencies of German philosophy, but also their peculiar forms in Bohemia. The author

regards the ideal of humanity as the foundation of all modern movements, and it is expressed in various forms which are here outlined and criticised: socialism and the economic theories of Marx and Engels; individualism, with particular reference to Hirner and Nietzsche and the Anarchists: utilitarianism, pessimism, evolutionism, positivism. In the last lecture the author presents the principles of his own "Modern Ethics of Humanity": religion, in a liberal sense, is the basis of morals; love, as feeling, is the central force in morality, but not love apart from reason; the fact of solidarity gives the rational ground for duty, and duty consists chiefly in habitual devotion to common welfare, not in exceptional acts of martyrdom. What "welfare" includes is not distinctly stated.

C. R. HENDERSON.